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Daughter of the Sun." All the females in the father's line (though descent is said to be counted in the mother's line) then take part in the rites, and each gives the child a different name, that in common use being, as Mr. Owen thinks, largely a matter of choice. The child is then presented to the sun, with prayers and sprinkling of sacred meal.

"The Folk-Lorist" is intended to serve as an organ for the Chicago Folk-Lore Society. In notes entitled "Gleanings in Mexican Folk-Lore," L. H. Aymé makes mention of a Maya rite in Yucatan, during an eclipse of the moon. The account serves to show how much folk-lore might still be gathered among the Mayas, serving, perhaps, to throw some light on pre-Columbian customs. An Ogalaga Sioux, and captain of Indian police, Major George Sword, gives a translation of two Ghost-dance songs. Rabbi E. G. Hirsch adds to the literature concerning the Evil Eye some observations. He finds the root of the superstition in the belief that unburied spirits could enter the bodies of the living, and that they manifested their power through the eye.

It is with no little regret that we are obliged to chronicle the suspension of the "Journal of the Gypsy Folk-Lore Society," which comes to an end with the sixteenth number. The work will be continued in the "Folk-Lore Journal." The Journal has served many good purposes; it has been particularly remarkable as an example of international scholarship, its contributors belonging to many countries. Mr. Leland sums up, in parting words, the results of the activity of the Society, while the editors bid adieu to their companions in pleasant speech, observing: "But although our journal comes to an end, we can hardly conceive that any of the members of our Society will cease henceforth to take an interest in Gypsy lore. There was a certain antiquary who confided to a friend his astonishment that every one was not like himself, a collector of Greek silver coins, 'they are so beautiful, and really uncommonly cheap.' That sounds as odd to us as our astonishment might sound to him that every one does not turn Romany Rye. It is doubtless as well that such is not the case; still 'the merry race of Romany Rye,' that phrase beloved of the penny-a-liner whenever it falls to him to speak of Gypsies, is not without a misapprehended truth. 'God bless you all, merry gentlemen, merry Romany gentlemen, — *Kushto bakh tumenghi*.'" We trust that the organization of the Society will not be altogether abandoned. There should be some union in which lovers of Gypsy lore may meet.

JOURNALS.

1. **The American Antiquarian and Oriental Journal.** (Avon, Ill.) Vol. XIV. No. 4, 1892. Idols and Images. S. D. PEET.

2. **The American Anthropologist.** (Washington.) The Law of Torture: a Study in the Evolution of Law. J. C. WELLING. — The Mam-zraú-di: a Tusayan Ceremony. J. WALTER FEWKES and A. M. STEPHEN. — The Nomenclature and Teaching of Anthropology. D. C. BRINTON. (With remarks by J. W. Pow-

ELL.) — The Villard-Bandelier South American Expedition. F. H. CUSHING. — Quarterly Bibliography of Anthropologic Literature. R. FLETCHER. — In Notes and News: Kanau, a Sioux Game. — Sale of Human Milk by the Hupa. — Kiowa Name Changes. — Borrowed Ceremonials. J. MOONEY.

3. **American Notes and Queries.** (Philadelphia.) Vol. IX. May 21, 1892. Chinese Superstitions. — June 18. Drowning Superstitions. — June 25. Newspaper Slang.

4. **A Journal of American Ethnology and Archæology.** (Boston.) Vol. II. A few Summer Ceremonials at the Tusayan Pueblos. J. WALTER FEWKES. — Natal Ceremonies of the Hopi Indians. J. G. OWENS. — A Report of the Present Condition of a Ruin in Arizona called Casa Grande. J. WALTER FEWKES.

5. **The Folk-Lorist.** (Chicago.) Vol. I. No. 1, July, 1892. Introductory. — Proceedings of the Society. — Gleanings in Mexican Folk-Lore. L. H. AYMÉ. — The Story of the Ghost-Dance. G. SWORDS. — Indian Ghost-Dance Songs. By NATIVE INDIANS. — Canktewin, the Ill-fated Woman. J. LA FRAMBOISE. — Incident of Indian Life. Mrs. E. R. YOUNG. — An Indian Death Chant. Mrs. H. W. HAYES. — Shadowy Memories of Negro Lore. E. A. BARRON. — Negro Folk-Song. G. W. CABLE. — Illinois Folk-Lore. H. M. WHEELER. — The Evil Eye. E. G. HIRSCH. — Miscellany.

6. **The Popular Science Monthly.** (New York.) Vol. XLI. No. 4, August, 1892. Historical Notes on the Gold-Cure. H. C. BOLTON.

7. **The Academy.** (London.) July 23, 1892. Correspondence. Babylonian Legend of the Creation of Man. A. H. SAYCE. — July 30. Gomme's "Ethnology in Folk-Lore." J. TAYLOR. — August 6. "Ethnology in Folk-Lore." L. GOMME.

8. **The Antiquary.** (London.) No. 153, August, 1892. Holy Wells; their Legends and Superstitions. R. C. HOPE. — Irish Saints in Italy. R. LE SCHONIX.

9. **Journal of the Anthropological Institute of Great Britain and Ireland.** (London.) Vol. XXI. No. 4, May, 1892. Funeral Customs of New Britain. B. DANKO. — Customs among the Natives of East Africa, from Teita to Kilimegalia, with special reference to their Women and Children. Mrs. FRENCH-SHELDON. — Anniversary Address. E. B. TYLOR. — Anthropological Miscellanea. Language as a Test of Mental Capacity. H. HALE. — Slavonic Folk-Tales about the Sacrifice of one's own Children. M. DRAGOMANOV, translated by O. WALDROP. — Family Life of the Haidas of Queen Charlotte's Islands. C. HARRISON. — Upon Poison of the Malay Peninsula. WRAY.

10. **Journal of the Gypsy Lore Society.** (Edinburgh.) Vol. II. No. 4, April, 1892. What we have done (a few parting words from our President). C. G. LE LAND. — Tales in a Tent. J. SAMPSON. — The Worship of Mountains among the Gypsies. (Concluded.) H. v. WLISLOCKI. — Bulwer Lytton as a Romany Rye. F. H. GROOME. — Gypsy Soldiers. D. MACRITCHIE. — The Gypsies in Belgium. (Concluded.) H. v. ELVEN. — In Exitu ex Egypto. By the Editors. — Reviews, Notes and Queries.

11. **La Tradition.** (Paris.) Vol. VI. No. 4, April, 1892. Légendes arabes d'Espagne. R. BASSET. — La Sorcellerie contemporaine dans l'entre-Sambre-et-Meuse. O. COLSON. (Continued in No. 5.) — Les contes d'animaux. T. DAVIDSON. — Proverbes danois. DE COLLEVILLE. — No. 5, May. Le crime d'Oedipe. IV. M. DRAGOMANOV. — L'homme change en âne. S. PIATO.

12. **Mélusine.** (Paris.) Vol. VI. No. 4, July-April, 1892. Le chevalier au Lion. H. GAIDOZ. — La Belle dans la Tour. II. G. DONCHEUX. — La Pernette. II. G. DONCHEUX. — Les Noms du Diable. III. H. GAIDOZ. — La Fascination. (Continued.) J. TUCHMANN. — L'Enfant qui parle avant être né. CHAREMCEY. — Bibliographie.

13. **Revue Celtique.** (Paris.) Vol. XIII. No. 3, July, 1892. Anciens nœls bretons. H. DE LA VILLEMARQUE. — Fingal Rónaín. K. MEYER.

14. **Revue des Etudes Juives.** (Paris.) Vol. XXIV. No. 47, January-March, 1892. Le folk-lore juif dans la Chronique du Schébet Iehuda d'Ibn Verga. I. LORE.

15. **Revue de l'Histoire des Religions.** (Paris.) Vol. XXV. No. 2, March-April, 1892. Esquisse des huit Sectes buddistes du Japon. GYAN-NEN (A. D. 1289), translated by A. MILLIOUD.

16. **Revue des Traditions Populaires.** (Paris.) Vol. VII. No. 4, April, 1892. Les mystifications. L'origine du Poisson d'April. R. ROSIÈRES. (Continued in No. 5. P. SÉBILLOT.) — Les noms des doigts. J. CORNELISSEN. (Continued in No. 5.) — Les rites de la construction. V. R. BOYON. — Coutumes et usages de la Semaine Sainte. F. FERTIAULT. — Un prétendu chant arabe. R. BASSET. — Additions aux coutumes, traditions et superstitions de la Haute Bretagne. P. SÉBILLOT. — Prières populaires en Seine-et-Marne. A. L. — No. 5, May. Légendes mythologiques lataviennes. XIV. Z. WISSENDORFF. — Notes sur la mythologie des Lataviennes. Z. WISSENDORFF. — Les Ordalies. R. BASSET. (Continued in No. 6.) — La chanson de Bricou. X. Version africaine. F. CORNELISSEN. — No. 6, June. Les Montagnes. P. SÉBILLOT. — Apropos d'un article bibliographique sur la chanson populaire. J. TIERSOT.

17. **Alemannia.** (Bonn.) Vol. XV. No. 1, 1892. Die Volksmelodie des "Schecken." J. BOTTE.

18. **Das Ausland.** (Stuttgart.) No. 28, 1892. Der Kosiyat-Bund der Bella-Coola-Indianer. J. A. JACOBSEN.

19. **Wiener Zeitschrift für die Kunde des Morgenlandes.** (Wien.) Vol. VI. No. 1, 1892. Die Legende von Citta und Sambhuta. E. LEUMANN.

20. **Zeitschrift des Vereins für Volkskunde.** (Berlin.) Vol. II. No. 1, 1892. Færoische Märchen und Sagen. (Translated from the anthology of HAMMERSHAIMB. Continued in No. 2.) O. L. JIRICEK. — Der Matronencultus in Germanien. F. KAUFFMANN. — Die Frauenwettrennen in Padua. E. LOVARINI. — Die Wunschlute aus Quellen und Schatzsucher. W. SCHWARTZ. — Kleine Mitteilungen. Der Hausgeist in der Neumark. H. PRUHN. — Märchen in Saxo Grammaticus. A. OBNIK. — Zur neugriechischen Volkskunde. A. THUMB. — Volkssegen aus dem Böhmerwald. T. T. AMMANN. — Der Tod in Sitte, Brauch und Glauben der Südslaven. F. S. KRAUSS. — Weiteres über Wind, Winter, Regen, Schnee, und Sonnenschein, und die Gebirgsnatur. M. REBSENER. — Die gefesselten Götter bei den Indogermanen. W. SCHWARTZ.

21. **Zeitschrift für Vergleichende Litteraturgeschichte.** (Berlin.) Vol. XV. No. 3, 1892. Eine türkische Waltherissage. H. v. WLISLOCKI. — Nos. 4, 5. Ein Weiteres Beitrag zur Romeo und Julia-Fabel. A. L. STIEFEL. — Hiob, Herakles, und Faust. A. BIESI.

22. **Zeitschrift für Volkskunde.** (Leipzig.) Vol. IV. No. 5, 1892. Die Volksbotanik des Kreises Schmalkalden. R. MATTHIAS. — Vorabend und Tag St. Johannis des Täufers. E. VECKENSTEDT. (Continued in No. 6.) — Das Pritschenausteilen, ein Kirchweihbrauch. — Das Räuschern von Frau und Kind, von Kranken, Vieh und Geräten. — No. 6. Aktenstücke zur deutschen Sagenforschung. PRÖHLE. — Die Johanniskräuter. R. MATTHIAS. — Zu den Ueberlieferungen von Nasenabscheiden. F. BRANKY.

23. **La Calabria.** (Monteleone.) Vol. IV. No. 10, June, 1892. Credenze usi e costumi dei villani di Cetrabo. (Continued in No. 2.) — No. 2, July. L'Anarada. Novellina greca di Roccaforte.